

129
T Y T H E

NO

46

Gospel Maintenance

FOR

Gospel Ministers.

In an EPISTLE to all who
Conscienciously suffer for not
Paying them.

By William Lodington.

Hæc olim meminisse juvabit.

*Posterity shall reap the Fruits,
Of your hard Sufferings by Tythe-suits.*

L O N D O N,

Printed, and Sold by T. Sowle, near
the Meeting-house in White-Hart-Court
in Gracious-Street. 1695.

183 Freedom Dock. Ruttys Book of the
Rise and Progress of
G. Willm Morris, a Friend of Ireland,
wrote an ingenious Piece abt. 1750,
which I have not seen th 17th mo. 1754.
but 24/5th mo 1756 it is sent me

I esteem those Brief Tracts all good
Things in their Kind.
y^e Remarks on a Letter I account not much of.

Did thy Parishoners at first invite
Thee to their Pulpit: do they still delight
To hear Thee preach. I shall not these gainsay
Nulla volenti fit Injuria.

He that is free to hear should freely pay.
But if wthin thy Parish any dwell
Who see thy Ministry doth they may exceed Thee,
And on y^e Score refrain from hearing Thee,
As they're perawaded that the Gospel's free
To force a payment, where nought's done,
To Conscience, therefore have a due is hard,
~~the more they regard.~~
And steer by this old Maxim, which is true,
That where there's nothing done, there's
not alms for the bitter. D. nothing due. JAR

To the Priest that Sues for
Tythe.

DID thy Parish'ners themselves
invite
Thee to their Pulpit? Do they still delight
To hear thee Preach? ~~more~~ I shall not
These gainsay.

Nulla volenti fit injuria.

He that is free to hear, should freely pay. }

But if within thy Parish any dwell,

Who see the Way, which doth thy Ways

& then Jaller, as on the left hand. (excel ;

Here is for Thee and Them a Dram that

(may
God's Power Co-working, purge thy wrath

(away ;
And strengthen them, that in a Suffering

(Season,
Men may not judge them wilful, void of Reason

*Truth having taught us rightly to divide
What things are God's, and what's on Cæ-
far's side.*

*Let not Man's Idol Self divert thine Eyes,
Then this may prove to thee a richer Prize
Than Levi's Tythe. For if thou wouldst
(advance
Christ's glorious Gospel ; trust his
(* Maintenance.*

** 1 Cor.*

1. 9, 14

W. L.

TYTHE

T Y



N O

Gospel Maintenance

F O R

Gospel Ministers.

Dear Friends,

IN the weighty Sense of God's Honour, and the Peoples Welfare, both which are eminently concern'd in your Sufferings, do I salute you; desiring all Grace and Peace, Courage and Constancy, may be in You.

You may probably expect harder Sufferings than many others, for ma-

ny of those you have to deal with, neither want Wit to disgrace us, nor Malice to pursue us to the utmost of their Chain.

I doubt not but you are well satisfied in the Goodness of your Cause, though some of you may not have so many words in readiness to defend it, as others. But inward Satisfaction is beyond Words. Yet this I knowing by long Experience, That it's a Refreshment and Delight to hear that Cause justified by others, for which I suffer, I am concern'd to add this Mite for that end partly, as also to inform impartial Readers we have Scripture and Reason with us.

I know many able Friends have abounded in this subject, I have only this to say, I know none in so few words. It's the more probable Men of Business will sooner read it.

First, We may observe for our Encouragement, how the Clergy-men (so called) of late Years, have retreated from pleading for Tythe upon a Gospel Account.

With

With their *Jure Divino*, People formerly were very much frightened : But now (blessed be God) there is so much Light broken forth, as discovers the Darknes of those kind of Arguments for Tythe ; which the Priest himself perceiving, runs now to the Law of the Land, as his best plea for Tythe.

Take one instance out of a Learned Man's Commentary upon *Heb. 7.* after a large pleading for Tythe, he closeth up his Matter with this Question, ' Why are Tythes under the Gospel ' paid to Ministers? Mark his Answer *verbatim*, ' It is for the most part the ' fittest Proportion, and that the very ' Heathen did observe about their Ministers. When God himself set down ' a distinct and particular Portion for ' his Ministers (he should have said ' Priests) he judged a Tenth part most ' convenient. Hereupon (saith he) ' good Governours have in all their ' Commonwealths thought meet to ' establish such a Portion, and where ' such a Portion is established by Law,

‘ the People are bound in Conscience
 ‘ to observe the same.

Thus we see how so Great and Learned a Man as Dr. Gouge found himself necessitated, *pag.* 129. to clench up his whole Argument for Tythe in his day, with the Law of the Land. And now it’s become a general plea for it.

But a little more to this *Heb.* 7. because I read it as the plainest Text in all the Scripture to prove Tythe abolished. The Author in this Chapter principally treats of the Levitical Priesthood, and their Maintenance, by way of Comparison to Christ and his Ministry, as if he had lived in our day, and heard our Controversie about Tythes. Therefore to end, or rather to prevent all such Disputes, he first proves Christ to be an High-Priest after the Order of *Melchisedeck*, and not after the Order of *Aaron*, and therefore his Ministers not to be maintained, as the Others Priesthood. Mark how he grants, *ver.* 5. That the Sons of *Levi*, who receive the Office of the Priesthood, have

have a Command to take Tythes of the People according to the Law, that is of their Brethren; but in *ver. 12.* The Priesthood being changed, there is made of Necessity a change also of the Law. If any ask, Of what Law? What Answer can be with Sence or Reason, but of the Ceremonial Law, and especially of Tythes, that Priesthoods Maintenance, as a Branch of that Law, and in particular mentioned by the Apostle upon this Occasion. Nothing can be more plain; for if he had believed, that Tythes were to be paid to Christ's Ministers, here was a very fit Opportunity to confirm it.

But for as much as the Law of the Land is most pleaded now; I turn to that.

'*Obj.* The Law (say the Clergy)
' which compels People to pay them
' Tythe, is very just, for Tythe is not
' theirs, they did not buy them when
' they bought their Lands, but the purchase
' was the cheaper, because they
' were Tythable.

Ans.

Ans. The common Answer to this is not to be omitted, *viz.* That the Writings do not except the Tythes, if they had, the Objection had been good ; but the common form of Deeds, is to have and to hold every part and parcel of the Premises, with the Appurtenances. But further, It's but reasonable, such Tythe-sick Land should be sold cheaper than other Land ; for if the Buyer hath Faith and Patience to suffer for the Good of Posterity, he must expect great Sufferings and Charges, before it be Cured of this Evil. For it's not to be done by any outward Force or Might, but by the Spirit of the Lord, *Zach. 4. 6.* The Lamb in time will have the Victory, *Rev. 12. 11.* It's well observed in our Common Grammar,

Devona non Armis sed Morte subegit
(*Iesus.*)

And we may truly say —

¶ De in decima is a short Syllable, say this is wrong.

*Dēcima non Armis sed Morte necatur
(Iesu,
Legibus, aut Armis non revocanda feris.*

Tythe, not by Arms, but by Christ's
(Death being slain;
No Laws, or Arms can give it Life a-
(gain.

But a little more to this, because it's the most common, and thought the strongest Objection. I grant as afore-said, I bought Land the cheaper for being Tythable. I will freely give Two and Twenty Years Purchase for Tythe-free Land, rather than Twenty for Tythable. But what is that to the Priest? This gives him no Right to it. Nor can any Law, as a Salary for Preaching; for Christ hath established a Maintenance for his Ministers, and it's not in the power of any Government under Heaven to change it. Wherefore such as Demand Tythe by vertue of the Law of the Land, either confess by so doing, that Christ hath not commanded

manded it; or that refusers to pay are disobedient to his Commands, or else that they like not his Law for their Maintenance, *Luke* 10. 7. All which are liable to many Absurdities.

Naked Truth speaks thus of Tythes, in the Second Part, *pag.* 30.

‘Tis the idlest of Dreams to say,
 ‘That because the Priesthood under
 ‘the Law, the *Levites*, had the Tythes
 ‘of the whole Land, that therefore by
 ‘the same Reason, Ministers of the
 ‘Gospel, should have the same Pro-
 ‘portion and Allowance out of all Mens
 ‘Estates, and that it is Sacrilege to
 ‘detain them. For is the Parish Priest
 ‘the Twelfth part of the Parish he lives
 ‘in, though you also number with him
 ‘his Family, if he have any? Or are
 ‘the Clergy and their Families the
 ‘Twelfth part of *England*, as the
 ‘Tribe of *Levi* was the Twelfth part of
 ‘*Israel*.

And therefore, saith he, it is an
 ‘idle Dream, and a Bugbear, to call
 ‘detaining of Tythe, Sacrilege; ex-
 ‘cept it can be proved, that God, or
 ‘Christ

‘ Christ, or the Apostles ever took (or
 ‘ commanded to be taken) the Tenth
 ‘ to Gospel Ministers , (as God ex-
 ‘ pressly commanded the Tythes of all
 ‘ *Israel* to the *Levites*) that bear no
 ‘ proportion in Number to the Tribe
 ‘ of *Levi*, nor are the Tenth part, nor
 ‘ scarce the Hundredth part of most
 ‘ Parishes , and yet shall lick up the
 ‘ whole Tenth of the Parish.

He further adds in the same page,
 concerning those great Tythes which
 by *Henry VIII.* were taken from the
 Abbots and Nuns, ‘ That they, as
 ‘ gotten by a *Cheat*, Escheated to the
 ‘ King by the Law of the Land.

Now whether all the rest of the
 Clergies Tythes were not gotten by
 a Cheat, as much as the Abbots and
 Nuns, and may as lawfully Escheat to
 the King as the other, I leave to more
 able Judgments to determine, when it
 shall be judged expedient by the Go-
 vernment, to Debate it.

But until a Seifure be made by the
 Government, totally taking away the
 Sacerdotal use thereof as aforesaid, I
 know

know none have more Right to the Tythe, than the Owners of the Land: Because I believe all Clergy-mens Claims are of no force, and all who Conscienciously refuse to pay them, say as much in plain *English*, by their denial of them. For they cannot demand Tythe but upon the Account of their Ministry, and other Ecclesiastical Offices, which if they neglect, the Law will not give it them. Wherefore by paying Tythe in Obedience to such a Law, I practically own and support that Priesthood, Offices and Calling. And it's but an Equivocation to say I disown them, and yet pay to maintain them. Every Eye may see, fear to suffer, is the Motive to pay, whatever is pretended. Nor will it excuse to say, it's paid only in Obedience to the Law; for by that Argument I may as lawfully go to Mass as to Meetings, if a Law should command it, which God forbid.

'Obj. I have seen an Objection in
'Prior, probably General

Print, probably (15) supposed by y^e Au-
‘thor to spring from the Root, viz.
‘That by denying Tythes we teach
‘the Tenants to Popish Landlords, to
‘pay them no Rent, because they may
‘employ it to Popish Services.

Ans. Proper Comparisons explain things, improper cast a Mist before the Reader's Eyes. Popish Landlords do not let their Lands upon Condition, the Rent shall be paid to their Priests by the Tenant, for saying Masses, if they should; I know no Protestant that would be their Tenant. They let their Lands as other Men, to have the Rent paid to themselves; and it's not a Tenant's Concern, to inquire what his Landlord will do with his Rent.

‘*Obj.* But further, the same Author
‘very plausibly, and no doubt very
‘strongly in his own Opinion, returns
‘the thing upon us thus, as if the Case
‘were our own. If you or I (saith
‘he) should by a Deed for Ever, give
‘a Ninth part of our Estates, to Teach-
‘ers of our own Perswasion, over and

'above the Tenth, which is none of
 'ours, and should after sell the remain-
 'ing Eight parts, and abate the Buyer
 'proportionably in Price, would you
 'not count such a Buyer a Thief, if he
 'should take that Ninth part, and call
 'it his own, saying, We gave it to a
 'bad Use?

Ans. No, I should rather count the
 Seller a Cheat, and the Buyer a Fool.
 For instance; Suppose the Land thus
 sold contains Ninety Acres, is not he a
 Cheat, that gives away Ten of them,
 and yet sells me the whole Ninety?
 for my Deed must mention, either
 Eighty or Ninety. If but Eighty A-
 cres is expressed, it's folly to claim any
 more; but if the whole Ninety be in,
 I am no Thief to keep it all.

'Obj. But here it will be replied,
 'that though the whole Ninety Acres
 'were in the Writing, yet I had an im-
 'plicit Abatement, in Consideration
 'of my paying the Ninth part to such
 'Preachers.

Ans. The Reason of this Abatement, when the Bargain was made, was either mentioned or not; if it was, and agreed unto by the Buyer, the Objection is good, but if it was not, as generally it is not, in the Case of Tythe, then this Objection, takes for granted, that the Buyer must do, what the Seller thinks he must do. This is childish, to suppose, that a Seller's Thoughts must be a Rule for the Buyer's Actions.

2. But secondly, This implicate Abatement begs, what I utterly deny, viz. That a Man may bind his Heirs to pay what he gives to uphold such Religions ~~and~~ Forms of Worship as he himself believes to be right. The very Government of England have denied this; for by their taking Tythes as aforesaid, from the Roman Clergy, to whom they were first given, and giving them to their own Clergy, they plainly declare, That Gifts given to bad Uses, are not binding, nor ought to be employ'd to such purposes. To confirm this, hear what one *Brightman*, a Fa-

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mous Man in his day, saith in his Exposition of *Rev.* 17. 16. ' By what
' Right doth *Rome* challenge her Territories? What did the Emperors give
' it them? Just so as *Constantine* gave
' his Palace to the City of *Rome*.

' But admit (saith he) that *Pepin*
' and *Charles*, gave them all this, they
' gave it, when they knew not what
' they did : They thought they did it
' to advance the Christian Religion ;
' but seeing it is now found out by lamentable Experience, that there was
' never any thing hath more redounded
' to the undoing of the Church, and
' the overthrow of Piety , than this
' Bounty of theirs, why should not the
' Emperors take their own again ?

That the Civil Magistrate hath power to convert Payments from Religious Ceremonies to Civil Uses, is indisputably confirmed by our Saviour himself, both by paying and commanding that Tribute to be paid which is mentioned, *Mat.* 17. 24. and Chap. 22. 21. For if *Godwin's* Records of those Times, and the Marginal Notes

in our Bibles be true, that Tribute had been long paid to the Temple at *Jerusalem*, *Exod.* 30. 13. And this is very probable, for if it had been an ordinary Tribute, there had not been such Ground to scruple it. But *Cæsar*'s taking it from the Temple, might exasperate the *Jews*, as well others as the *Galileans*, and raise the Question so high, as, Whether it were lawful to pay it him or not? But Christ ends the Controversie, as before said, without disputing *Cæsar*'s Authority to receive it, which doubtless they which came to trap him, thought he would have done, or else I see no Snare in their Question, *ver.* 17.

But to return a full and final Answer to this Objection. You may see plainly how it begs all them for Fools, who deny Tythes to be a Maintenance for Gospel Ministers, by supposing them willing to encumber their Land with what they disown: And their Ministers also to be of the same Principle to receive such a kind of Mainte-

nance, which is not to be supposed in this Case.

Thus we see how ignorantly Men argue when out of Truth, how confusedly they jumble things Temporal and Spiritual together, supposing things not to be supposed, to make a Paint for *Diana Tythe*. And then follows harsh words, as Cheats, and Thieves, for not paying it. But what care some, so long as they can quiet their Minds with this, That they have a Law for it. So did Informers of late, and the *Jews* of old, *Joh. 19. 7.*

But whether a Law will stand the Trial before the Great Law-maker of Heaven and Earth, is too often the least part, though it should be the principal Part of every Man's Examination, before he conform to it. But are not such of *Vespasian's* Humour? who when he was advised not to lay a Tax upon Urine, it is said he answered,

Dulcis odor lacri ex re qualibet.

*No kind of Profit comes amiss,
If got by a Law, tho' it stinks like Piss.*

‘*Obj.* Lastly, The Priest hath one more sting at us, saying, His Title to the Tenth is as good as ours to the other Nine parts; and that the Law hath given him a Right to it, as much as of the Rest to us.

Ans. This fair shew hath a false Foundation. For the Law creates not a Right or Title to things of this Nature betwixt Man and Man. Gift or Purchase is the true Ground of Right and Property. When a Man Buys an Estate, or hath it given him, it is truly his own, before any Writings be made; yet we go to Counsel to have them drawn, to secure it from false Claims. So the Law in this Case may fitly be compared to a Man of War, which defends the Merchant's Goods from Pyrates. But the Merchant's Title to his Goods is not derived from the Man of War.

‘*Obj.*

‘*Obj.* If any Reply, That the Law
 ‘gives the Poor a Right to the Rates or
 ‘Taxes charged upon our Land with-
 ‘out our Consent.

Ans. The Poor’s Right to Relief is
grounded upon the Law of God, Lev.
25. 35. Rom. 15. 26, 27. Gal. 2.
10, &c. and he is not a Christian that
denies it: Therefore it’s not the Law
of the Land, that gives the Poor an
Original Right to Relief; it only
doth, as aforelaid, secure Relief to
them, by commanding equal Collecti-
ons for them in all Parishes.

I might further shew, if it were
 needful, how unreasonable it is for the
 Priest to force those to pay him, that
 never hear him, or receive any Benefit
 by his Ministry. But most Peoples
 Eyes are open to see this. I know no
 Man, not concern’d in Tythe, nor
 blinded with Prejudice, but will grant,
 there is as little Reason, why I should
 be compell’d to maintain a Minister of
 his Religion, as for him to maintain

one of mine : Or for me to build or repair a Place for him to worship in, as for him to repair one for me. This Fruit would naturally grow upon the Tree of Conscience, Liberty, did not some kind of Birds spoil the Blossoms.

Truth hath always pure Reason on its side, and it teaches every Friend rightly to their measure to answer Questions of the hope in them, 1 *Pet.* 3. 15. And I pray with the Apostle, 2 *Thef.* 3. 2. to be delivered from unreasonable Men, for such have not Faith. But I shall briefly conclude this about Reason, with those Ingenious Verses of *Palingenius* concerning it, *Lib.* 8.

Quicquid Aristoteles vel quisvis dicat eo-
(rum
Dicta nihil moror, a vero quum forte re-
(cedunt.

Nemo putet sibi me addictum; mihi fle-
(tere mentem
Solo solet Ratio, Ratio Dux fida Sophorum:
Hanc scrutator amet veri, imprimisq;
(sequatur.

When Learned Rabbies, or great Aristot-
(tle,
Recede from Truth, their Talk's but Tit-
(tle Tottle.
Let no Man think me to himself to bind,
Reason, pure Captain Reason rules my
(Mind ;
And every Man's, that seeks the Truth
(to find.

So, dear Friends, I have given you
 very plain and short Answers to the
 strongest Arguments, I ever heard for
 the Priest's Tythes. I pray God con-
 vince all in Power, that we are not a-
 gainst any Man's Civil Property ; nor
 that we deny Tythe because it's a bur-
 den to our Estates, but to our Consci-
 ences. We know our Saviour hath
 put an end to them, and we dare not
 continue them : But are made willing
 rather to suffer the severe Penalties of
 the Law, as Writs of Rebellions, Se-
 questrations, Outlawries, Treble Da-
 mages, and Imprisonments unto Death.
 Lord incline the Government to take

off these hard things, before the Cry of the Oppressed bring down greater Calamities than yet we have seen. In the mean time, that we may stand faithful and patient under all, to the End, is the Desire and Prayer of,

Your True Friend,

W. L.

C

P O S T.

POSTSCRIPT.

I*N the End of many Bibles there is a Form of Prayer, for private Families, bound up no doubt but by Consent of Authority. It begins thus,*

Almighty and most Merciful Father—— *and about the middle it goes on thus——* And because thou hast commanded us to pray one for another, we do not only make our Request (O Lord) for our selves, but for all People and Nations of the World, who as they know by thy Wonderful Works, that thou art God over all, so they may be instructed by thy *Holy Spirit* to believe in thee their only Saviour and Redeemer. But for as much as they cannot believe except they hear, nor cannot hear but by Preaching, and none can Preach except he be sent: Therefore (O Lord) raise up faithful Distributers of thy *Mysteries*, who setting apart all *Worldly Respects*, may

both in their Life and Doctrine only seek thy Glory. Contrarily confound Satan, Antichrist, with all *Hirelings*, (and *Papists in some Copies*) whom thou hast already cast off into a Reprobate Sense, that they may not by Sects, Schisms, Heresies and Errors disquiet thy *little Flock*. And because (O Lord) we be fallen into the latter Days and dangerous Times, wherein Ignorance hath gotten the upper hand, and Satan by his Ministers, seeks by all means to quench the Light of thy Gospel, we beseech thee to maintain thy Cause against those *Ravening Wolves*, and strengthen all thy Servants, whom they keep in Prison and Bondage.

Quis non subscriberet—Amen?

F I N I S.

W. Rawlinson of Grafton near Hawks.

head, had of J. Belcher, Dan^r. AB